T1644

A very plain and well grounded TREATISE CONCERNING BAPTISME

Wherein it is very cleerly shown, and out of good grounds demonstrated that Baptisme *was instituted and ordained by the Lord Christ, for those that believe and repent, and was so taught and used by his Apostles, and observed and followed by the Primitive Church.*

As also how that in processe of time the Baptisme of Children in stead of true Baptisme was brought in and received, and by divers Councels, Popes, and Emperours commanded to be observed.

Marke 16. 26.

He that shall believe and be Baptised shall be saved, But he that will not believe shall be damned.

Printed in the yeare of our Lord and Saviour *JESUS CHRIST.*

A myſtery diſcovered, which is the Baptizing of Infants, inſtituted by the man of Sin.

In which is related, how the true Baptiſme of JESUS CHRIST *was thrown downe.*

And how the Baptiſme of Antichriſt, was ſet up in ſtead thereof, proved by Scripture and by ancient and later Writers.

1 John 4.1. *Try the Spirits whether they be God, &c.*

To all that longeth after the myſtery of Godlineſſe.

Divers cauſes have movedus to ſeeke out and diſcover this ancient myſtery of iniquity. As firſt, our longing after the ſalvation of our country and kindred in the fleſh, who are drowned in deep ſecurity, with this accuſtomed practice without any warrant at all from Gods Word. 2 Becauſe we ſee our teſtifying againſt it, have been and are continually perſecuted and afflicted, and that not a little as God knoweth, and all men that take notice of it though it may be ſome think they do God ſervice therein, hoping hereafter that for our weldoing we ſhall not ſo cruelly be handled. 3 Wee are deſirous Chriſts Ordinance and Inſtitution may be made known, and obſerved which is yet unknown and neglected, namele ſſe the Baptizing of thoſe onely that Confeſſe their ſins and faith. 4 And laſtly. That the Baptizing of innocent Infants may be avoided, by which the carnall ſeed is taken in and acknowledged, to be the true ſpirituall ſeed of Abraham, and ſo fained Chriſtianity in ſhew (or rather Anti-chriſt.) Goeth currant in moſt mens account for true and unfained Chriſtianity: and by this wide door of Pedo baptiſtry is let in, not onely ſuch as deſire to have their Infants made Chriſtians as they ſuppoſe: but even hereby all are compelled they and their children to be made chriſtians whether they will or no. Whereas faith, is the gift of God, without which no man can be ingrafted into Chriſt, nor made a chriſtian indeed. Theſe cauſes have moved us to manifeſt what we can, and becauſe in theſe days many men are as much if not more affected with humane then with divine antiquitie, wee have thought firſt to declare the ancient and later Writers agreeing with Chriſts command and the Apoſtles practice in this thing, as alſo how Infants Baptiſme came in, in ſtead of true Baptizing. As God hath brought it to our hands, tranſlated out of the Dutch tongue, ſhewing alſo that Chriſt is the doore, by whom all that believeth muſt enter into the Kingdom of Heaven, onely by that way which is preſcribed in his word. Beſeeching all to try all things, and keep that which is good, and caſt away that which is evill, & diligently to enquire for the old & good way & enter and walke therein unto the end: and they ſhall finde reſt unto their ſouls. Which the Lord grant unto all men even for his Chirſt ſake, Amen.

From them that wiſheth good to all, and hurt to none.

Falſly called Ana-baptiſts.

24662b
Veridicus, P.

That Christ commanded his Apostles and Servants of the holy Ghost, first of all to preach the Gospell and make Disciples, and afterwards to baptise those that were instructed in the faith in calling upon, and confessing the name of God.

Proofs out of the holy Scriptures.

Matt: 28. 19 John 4. μαθητευσατε πάντα. Discipulos facere. εἰς τὸ ὄνομα. Acts 22. ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου. Mar. 16. 15 Luk. 24. 45.

CHrist saith, *Matth.* 28. to his Disciples: *Goe and make Disciples in all Nations, baptizing them in the name of the Father, of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.*

And *Mark* 16. hee saith: *Go yee into all the world, and preach the Gospell to every Creature, he that shall believe, and be baptized shal be saved, but hee that will not believe shal be damned.*

And *Luke* the 24. *And thus it behoveth Christ to suffer and to rise again from the dead the third day, and that repentance and remission of sins should be preached in his name among all Nations beginning at Jerusalem. Now yee are witnesses of these things.*

The aforesaid proofs illustrated and confirmed by Ancient and later Teachers.

Primum docuerunt deinde fidei instigerent Sacramento.

Hieronimus sup. Matth. The Lord commanded his Apostles that they should first instruct and teach al Nations, and afterwards should baptize those that were instructed in the misteries of faith. For it cannot be that the body should receive the Sacrament of Baptisme, unlesse the Soul have received before the true faith.

A

Athanatius in Sermone. 3, contra Arianos: Our Saviour did not slightly command to baptise. But first of all he said, Teach, And then baptise that true faith might come by teaching, and baptisme be perfected by faith.

Primum dixit docete ac deinde baptisate.

Haimo in Postilla upon the Text, Goe and teach all nations: Folio. 278. In this place is set down a rule rightly how to baptise, that is, that teaching should goe before baptisme, for, he saith teach all nations, and then he saith and baptise them, for he that is to be baptised must be before instructed, that he first learne to believe that which in baptisme he shall receive, for as faith without workes is dead, so workes when they are not of faith are nothing worth.

Doctrina baptismum præcedere decet.

Iam. 2. 26.
Rom. 14. 24.

Erasmus paraphraseth thus upon these words of Mat. 28 When you have taught them the word of God, if they then believe you and receive it, if they begin to repent themselves of their former life and are ready and willing to embrace the doctrine of the Gospel, then let them bee baptised with water in the name of the Father, the Sonne, and the holy Ghost, that they may bee marked with this marke, and written amongst the number of those which trust that they are through the merrits of his death, freed and washed from their sins, and received to be children of God.

Si credunt, baptisate.

Idem in Annatationibus in Mar: The Apostles were commanded first to teach and then to baptise. The Jews were brocght by ceremonies to the knowledge of the truth, but Christians must learne to know first.

Apostoli jubentur prius docere postea baptisare.

Bullinger in his housebook upon the words of Matth. cap. 28 *Docete omnes Gentes.* The word used in the Greek importeth as much as had he said, Make or Gather mee Disciples.

μαθητευσατε *Discipulos facere.*

Besa in Annatationibus. Baptise them in the name of the Father, that is, in calling upon the name of the Father.

In nomine, id est, invocato nomine.

246626
Veridicus, P.

Strigelius in S. Cap. Act. To be baptiſed in the name of Jeſus. That is, to be baptiſed in confeſſing and acknowledging the name of Jeſus.

Lutherus in Geneſ. cap. 48. Before we receive the Sacrament of Baptiſme and the Lords Supper, wee muſt have faith.

Idem. In his Booke intituled. The Ground-work and cauſe, *Tom.* 1. For which cauſe, ſaith hee, Saint *Paul* in *Rom.* 1. and *Heb.* 10. uſeth the ſaying øf the Prophet *Habbakuk*, as a main point in Chriſtian Doctrine, whereas he ſaith, *The righteous ſhall live by faith*, hee ſaith not, the righteous man ſhall live by the Sacraments, but by faith; for it is not the Sacrament but by faith in the Sacrament that vivifieth and juſtifieth, for many receive the Sacrament which are not thereby quickned and bettered, but whoſoever believeth is both vivified and bettered therby, and this doth thewords of the Lord Chriſt, *Mark* the 16.. Confirme ſaying, *He that ſhall believe and be baptized ſhall be ſaved.* Where he placeth faith before Baptiſme, for where faith is not, there helps not Baptiſme as the following words in the ſame place do ſhew ſaying: *He that wil not believe ſhall be damned* (albeit that he be baptized) for it is not Baptiſme but faith in Baptiſme that ſaveth as we read, *Acts* the 8. That *Philip* would not baptize the Eunuch untill he had firſt demanded of him whether hee believed. Moreover Saint *Paul* ſaith, *Rom.* 10. *That it is requiſite to ſalvation that a man believe from his heart*, he ſaith not it is requiſite to ſalvation, that a man receiveth the Sacraments, becauſe that by faith without bodily receiving the Sacraments. If hee Contemne not the ſame, a man may be ſaved. But without faith the Sacraments profit nothing, yea, they are not only in vain, but bring damnation alſo to the receivers.

Hab. 2. 4.
Rom. 1. 17.
Heb. 10. 38.
Mar. 16. 28
Faith before Baptiſme.
Act. 8. 36.
Rom. 10. 10

2 That

2 *That the Apoſtles and Servants of the holy Ghoſt have according to the Commandement of the Lord Jeſus Chriſt firſt of all taught, and then afterwards thoſe that were inſtructed in the myſteries of the Kingdome of God were baptized upon the Confeſsion of their faith.*

Proofs out of the Holy Scripture.

PAul writing to the *Corinthians*, ſaith, *Chriſt ſent him not to baptize, but to preach the Goſpel.* Again, he ſaith, *I have begotten you through the Goſpel. And I have planted,* and Apollos *watred, but God gave the increaſe.* 1. *Cor.* 1 15. *Preaching before Baptiſme.* 1 Cor. 4. 15. *Begotten by Preaching and not by Baptiſme.*

Heb. 6. He writing of the order in teaching which was obſerved in the Apoſtolicall Church ſaith. Therefore *leaving the Doctrine of the beginning of Chriſt, let us be led forward to perfection, not laying againe the foundation of repentance from dead works and faith towards God of the Doctrine of Baptiſme, and laying on of hands, and of the reſurrection from the dead, and of eternall judgment.* And *Heb.* 10 *Seeing we have an High Prieſt which is over the houſe of God, let us draw neer with a true heart in aſſurance of faith ſprinkled in our hearts from an evill conſcience, and waſhed in our bodies with pure water, let us keep the profeſsion of our faith without wavering.* 1 Cor. 3. 6. 1 *Repentance.* 2 *Faith.* 3 *Baptiſme.* 1 *Faith.* 2 *Pure water.*

Acts 2. 36. Peter *lift up his voice, and ſaid to the Jews, Let all the houſe of Iſrael know for a ſurety, that God hath made this Ieſus whom you have crucified both Lord and Chriſt. Now when they heard it, they were pricked in their hearts, and ſaid, Men and brethren, what ſhall we do?* Then Peter ſaid unto them. *Amend your lives and be baptized, every one of you in the name of Ieſus Chriſt, to the forgiveneſſe of your ſins, and you ſhall receive the gift of the holy Ghoſt, then they that gladly received his word were baptized, and they continued in the Apoſtles doctrine.* *Baptiſme after repentance.* *Qui ſermonem acceperunt ſunt Baptiſati.*

24662b

Acts 8. *Philip* came into the City of Samaria and preached Christ unto them. And the people gave heed to those things which *Philip* spake with one accord. And as soon as they believed *Philip* which preached unto them the things that concerne the Kingdome of God, and the name of Jesus Christ, they were baptised both men and women. And *Simon* himself believed also & was baptised.

Qui credidissent baptizati sunt.

Ibidem, The Angel of the Lord spake unto *Philip* saying, Arise, and goe towards the South unto the way that goeth down from Ierusalem to Gaza. And he arose & went on, and behold a certain Eunuch of Ethiopia *Candaces* the Queen of Ethiopians chiefe governour, who had the rule of all her treasure, and came to Jerusalem to worship, and as he returned sitting in his Chariot hee read the Prophet Esay. Then the spirit said unto *Philip*, goe neer and joyn thy selfe to yonder Chariot, and *Philip* ran thither, and heard him read the Prophet Esay, and he said. But understandest thou what thou readest? and hee said, how can I except I had a guide? now the place of Scriptures which he read was this, hee was lead as a sheep to the slaughter, &c.

Isa. 43.10

And the Eunuch said unto *Philip*, I pray thee of whom speaketh the Prophet this, of himselfe, or of some other man. Then *Philip* opened his mouth & began at the same Scripture, and preached unto him the Gospel of Jesus, & as they went on their way, they came unto a certain water, and the Eunuch said, See here is water, what doth let me to be baptised? And *Philip* said unto him, if thou beleevest with all thy heart thou maist, and they went down both into the water, and he baptised him.

Philip preached the Gospel.

The Eunuch believed and was baptised.

Act. 10. *Peter* opened his mouth (before *Cornelius* and his friends) and said: To him give all the Prophets witnesse, that through his name all that believe in him shall receive remission of sins. Whiles that yet *Peter* spake these words, the holy Ghost fell on all them which heard the

ordw

word, and they heard them ſpeake all with tongues and magnified God. Then anſwered Peter, can any man forbid water, that thoſe ſhould not bee baptiſed which have receiued the holy Ghoſt as well as we. So hee commanded them to be baptiſed in the name of the Lord.

Ambroſ. l. 2. de S. S. ſine Spiritu Baptiſma eſſe non poteſt.

Act. 16. 19. The Keeper of the priſon fell down before *Paul* and *Silas* and ſaid. Sirs; what muſt I doe to be ſaved? And they ſaid, Believe in the Lord Jeſus Chriſt and thou ſhalt be ſaved and thy houſehold. And they preached unto him the word of the Lord and to all that were in his houſe, and he was baptiſed with all that belonged unto him ſtrait way, and rejoyced that he and all his houſehold believed in God.

Lutherus non vult baptiſare niſi credant.

Act. 18. At Corinth. The Spirit did drive forward *Paul* to teſtifie unto the Jewes, that Jeſus is that Chriſt. And *Chriſpus* the chiefe ruler of the Sinagogue believed in the Lord with all his houſe, and many of the Corinthians hearing it, believed and were baptiſed.

Audientes credebant & baptiſabantur.

24662b

The ſame illuſtrated and confirmed by teſtimonies out of the ancient and later teachers.

Beda ſuper 19. *Cap. Act.* All thoſe that came to the Apoſtles to be beptiſed, were inſtructed and taught of them, and when they were inſtructed and taught concerning the Sacrament of Baptiſme, then they received the holy adminiſtration thereof.

Baptiſm upon faith.

Auguſtinus ad Salcotinanum. A man muſt repent before baptiſme, As *Peter* in the Acts of the Apoſtles ſpeaking to the Jews ſaith: Repent and be baptiſed every one of you in the uame of the Lord Jeſus Chriſt, *Et citatur in Decret. diſtinct. 4 de conſecr. cap. Agant. Luther in Geneſ.*

Non vult baptiſare niſi credant.

Not

Not Baptiſme, but ſaith in Baptiſme is that which ſaveth, and therefore we read, *Acts* 8. That *Philip* would not baptize the Eunuch till he had asked him before whether he believed or not.

Qui pœnitentiam lugebant baptiſabantur.

Melancthon upon 1 *Cor.* 11. In times paſt thoſe in the Church that had repented them were baptized, and was in ſtead of an Abſolution, wherefore Repentance muſt not be ſeperate from Baptiſme, for Baptiſme is a Sacramentall ſigne of repentance.

1 *Cor.* 1. 15. *Doctrina baptiſmum præcedet.*

Bullinger in his houſebook, 48 Sermon: upon the words of *Paul*, *God hath not ſent mee to baptiſe, but to preach the Goſpel*, (ſaith:) This muſt not ſo ſlightly be underſtood as were hee not ſent to baptize at all. But that teaching ſhould go before Baptiſme, for the Lord commanded his Apoſtles both to preach and alſo to adminiſter the Sacraments.

Idem, ibid. Baptiſme hath no preſcribed time given by the Lord, and therefore it is left to the free choice of the faithfull. Thoſe that believed at the preaching of *Peter*, upon the day of Pentecoſt, as alſo the Eunuch whom *Philip* baptized, *Cornelius* the Captain, *Paul* the Apoſtle at *Damaſco*, *Lydia* the ſeller of Purple, a woman that feared God, the Keeper of the priſon at *Philippi*, and other more as well women as men, ſo ſoone as they taſted the gifts of Chriſt, and believed his Word, preſently deſired to be baptized.

3 *That after the Apoſtles time by the Ancient Fathers in the primative Church, who obſerved and followed the ordinance of Chriſt, and the example of the Apoſtles, the people were commonly firſt inſtructed in the myſteries of Faith, and after that they were taught they were baptized upon confeſſion of the ſame.*

Proofs for the ſame out of the Ancient and later Teachers.

Iuſtin

Quicunque perſuaſi ſic crint & crediderint in aqua lavantur.

Justin Martin in oratione ad Anthonium Pium: I will declare unto you. How we offer up our ſelves to God after that we are renewed through Chriſt. Thoſe amongſt us that are inſtructed in the faith and believe that which we teach them is true, being willing to live according to the ſame, we do admoniſh to faſt and to pray for the forgiveneſſe of their ſins,& we alſo faſt and pray with them, And then they are brought by us to the water, and there as we were new born, are they alſo by new birth renued. And then in calling upon God the Father the Lord Jeſus Chriſt, and the holy Ghoſt they are waſhed in water.

Ante baptiſmum Catechiſan. debet hominem prævenire officium Iohn 9.16.

Rabanus in decretis de conſecrat. diſtinct. 4. cap. ante bap. The Catechiſme which is the doctrine of faith muſt goe before baptiſme. To the intent that hee that is to be baptized (*id eſt, Catechumenus*) may firſt learn the miſteries of faith. And further he ſaith: *The Lord Chriſt anointed the eys of him that was born blind with Clay made of ſpittle, before he ſent him to the water* Shiloah, to ſignifie that he that is to be baptized muſt firſt be inſtructed in the faith cõcerning the Incarnation of Chriſt, and when he doth believe then is hee to be admitted to Baptiſme, to the intent hee may know, what that grace is which he receiveth in baptiſm & whom he afterwards in duty ought & is bound to ſerve.

Prius debet baptizandus fide inſtrue.

Credere prius oportet ac poſtea baptiſmate conſignari.

Baſilius contra Eunomium, lib. 3. Muſt the faithful be ſealed with Baptiſme, faith muſt needs precede & go before.

Euſebius lib. 6. Hiſtor. Eccleſi. *Origen* was appointed by *Demetrius* to be at *Alexandria à Catechiſta*, that is a teacher of thoſe that were Diſciples and Scholers in the faith, which office before his time after the Apoſtles, *Plautinus* and *Clemens* did execute, whoſe Diſciples were *Plutarch*, *Serenus*, *Heraclus* and *Heron*. And a woman who before ſhe was baptiſed with water, was as a Martyr put to death, & baptiſed with the fire for Chriſt his ſake, after *Origen*, *Heracles*, & after *Heracles Dioniſius* taught in the ſaid School at *Alexandria*, thoſe that were to be inſtructed in the faith before baptiſme.

Origines catechiſta baptiſandorum

Eraſ-

246626

Erasmus & Wiclevius in vita Hieronomi ex ipsis scriptis collecta Hieronimus borne in the City Sydon, of Christian parents, and brought up in the Christian Religion, was baptized at Rome in the 30 yeer of his age.

Paulinus de vita Ambrosii. Et Nauclerus Chron. Gener. 13. *Ambrosius* born of Christian Parents, his fathers name was *Ambrosius*, and his mothers name *Marcelina*, remained instructed in the faith unbaptised. Till he was chosen Bishop in Millain, at which time he received baptisme of a Catholike Priest.

Nauclerus Generat. 14. *Anno Dom.* 391. *Augustinus* the Son of the vertuous *Monica* being instructed in the faith, was baptised when he was about 30 yeers of age, at the Feast of Easter, and at the time of his baptisme, they both sung the Hymne, *Te Deum Laudamus.*

Idem Generat. 14. *Constantinus* the Emperour borne of *Helena* the Christian Queene, was by Christian Priests converted to the faith, and was baptised by Pope *Silvester*, in the last yeer of his life.

Historia tripartita, lib. 1. *Bibliorum de Trinitate. Theodosius* the Emperour born in Spaine, his Parents being both Christians, was even from his youth instructed and educated in the Catholique Faith, who falling sick at *Thessalonia*, was by *Achalio* the Bishop of the City baptised, and thereupon recovered of his sicknes.

Helio tertia parte Eccles. Histor Clodobeus King of France instructed in the Christian Faith by *Remigius*, being clothed in a linnen garment, and placing himselfe amongst the number of those that were to be baptized, received Baptisme in the 36 yeer of his age. At which time also, *Remigius* in a Sermon converted 3000 Souldiers, who being instructed in the faith were baptised, whereby it appeareth that the rich together with the poore were baptised in one water, which custome remained in use unto the time of *Charles* the Great, and *Lodovick Augustus* who

ordained that the Prieſts ſhould baptiſe none but at Eaſter and Pentecoſt, except they were extream ſick and in danger of death. And thoſe that were thus baptiſed in their beds, were called *Clinicos*. *Baptiſati inclinitis.*

Wicelius in Choro Sanctorum : Virinus, Marcellinus, and *Juſtinus*, All learned men, living in the time of *Decius* the Emperour. Had conference together about the Chriſtian Religion, whereto they were all well affected, but for as much as they heard that thoſe that believed in Chriſt were alſo baptiſed, they ſent for a Prieſt named *Juſtine*, and deſired they might receive of him baptiſme. Who much rejoyced that ſo great learned men as they were, would give themſelves under the yoke of Chriſt. And after that hee had Catechiſed them, cauſed water to be brought, and baptiſed them upon confeſſion of their faith. *Viranos Marcellinus and Iuſtinus were upon confeſſion of their faith baptiſed.* *Baptiſant catechiſatos ad confeſſionem fidei.*

Idem ibidem. Quirinus Captain in Rome under *Trajanus* the Emperour. Took *Alexander* the Biſhop, and the noble *Hermes* priſoners, but *Alexander* ſpoke to him ſo much of Chriſt and his Goſpel, that the holy Ghoſt ſo wrought, eſpecially when as hee ſaw that his ſick daughtea miraculouſly received her health, that they both believed, and after they were catechiſed and inſtructed in the Chriſtian Religion they were baptiſed. *Quirinus the captaine converted.* *Catechiſati in religione baptiſabantur.*

Item Hermingildus lived in Spain, *Anno Chriſti*, 700. In the days of *Tiberius* the ſecond, who by the preaching of *Leander* Biſhop of *Hiſpala*, was converted to the Catholike Religion, and was after the Catholike manner afterwards baptiſed. *Converſus ad catholicã profeſſionem baptiſabatur.*

Idem ex libris Alfridi Epiſcopi : Lutgerus born of Chriſtian parents, (his Father was named *Lutgerus*, and his mother *Liburga*) imbraced and learned the Chriſtian faith in France, and received afterwards the ſacred baptiſme. *Lutgerus having imbraced the Chriſtian faith was baptiſed.*

Idem ex codice Mariano. Torpes was converted to the faith in the days of *Nero* the Emperour, and was baptiſed in Chriſt. *Torpes believed and was baptiſed.*

24662b

Idem ex eodem codice, *Stephen* the firſt being Pope in *Rome* under *Valerian* and *Gallien* Emperours, catechiſed *Nemeſius*, together with others, and according to the cuſtome of the Church after they had frſted, thoſe that believed were baptiſed.

Nemeſius.

Idem Baſilica an honeſt and vertuous Maid in *Rome*, in the days of the Emperour *Gallien*, learned the Chriſtian Faith of Eunuches, *Protus* and *Hiacinthus*, and was baptiſed of *Cornelius* the Pope.

Credentes baptiſanit Baſilica inſtructed in the faith was baptiſed.

Erasmus in annotationibus in Lucam: Thoſe who in times paſt, were to be baptiſed, were firſt of all inſtructed in the myſteries of the Chriſtian Faith, and were called *Catechumenos*, or ſuch as were Scholers, or Diſciples, and their Teachers were called *Catechiſte Suſceptores* and *Campatres*, that is, Inſtructours, Suſceptours, and Godfathers.

Thoſe in times paſt that were baptiſed were firſt inſtructed in the faith.

Polidor. de inventoribus rerum, lib.4.cap.4. It was the cuſtome in old time, to baptiſe thoſe for the moſt part that were come to their full growth, and after their Baptiſme they were apparelled in a white garment, and this was done at Eaſter and Pentecoſt, and in the meane time before the Feaſts, they were inſtructed in the myſteries of the Faith, and were called *Catechumeni*, and when they had apprehended the ſaid myſteries, they were baptiſed and fed with Milk and Honey.

It was the cuſtome to baptiſe at Eaſter and Pentecoſt.

Beatus Rhenanus in annot. ſuper Tertull. Writeth to the ſame effect. That the old cuſtome was that thoſe that were come to their full growth were baptiſed with the bath of Regeneration which cuſtome was obſerved untill the time of *Charles* the Great, and *Lodowicke* Emperours, (as by the Statutes by them eſtabliſhed appeareth) who ordained and gave expreſſe commandement that the Prieſts ſhould not baptiſe any but at the Feaſt of Eaſter and Pentecoſt, except in the extremitie of ſicknes and danger of death.

Adultri lavacro regenerationis baptiſabantur.

Commandement not to baptiſe but at Eaſter & Pentecoſt.

Beza in annotationibus ſuper Matth. *John* taught thoſe that were to be baptiſed, and admitted none to baptiſme, but thoſe that gave teſtimonie that they believed, the forgivenes of their ſins, ſuch confeſſion was alſo in the primative Church required of the *Catechumens* before baptiſme. For in that the Sacraments are Seals it is requiſite that doctrine or inſtruction ſhould goe before the uſe of thoſe things by which the doctrine it ſelf is to be ſealed.

Quum Sacramenta ſint ſphragides, receſſe eſt ut præcedat doctrinā quam obſignent.

Luther in his book of the civill Magiſtrate: The Sacraments neither can nor may be received without faith, but with great hurt. Wherefore wee hold our ſelves to the words of Chriſt, *he that believeth and is baptiſed*, ſo that either before or elſe even then preſent when baptiſme is adminiſtred, there muſt needs be faith, or elſe there is a contempt of the divine Majeſtie. Who offers his preſent grace when there is none to receive it.

Luther in Chronica. Seba. Franck. Mar. 16. 15

Idem in his book of worſhip.

4 That *by the Ancient Fathers in the Primative Church. The children both of the faithfull, and elſe were commonly firſt inſtructed in the faith, and afterwards upon acknowledging and confeſsing of the ſame they were baptiſed.*

Proofs out of the Ancient and later Teachers.

Tertullian in libro de Baptiſmo writeth: That Infants or young Children ſhould not ſo ſpeedily be baptiſed. And upon the ſaying of the Lord: *Suffer little Children to come unto me, and forbid them not:* he thus ſpeaketh: Let them come when they are growne, and when they are able to be ininſtructed. When they can learne to know Chriſt, then may they be Chriſtians, for if that youth be not ſo haſtily to be put in truſt with earthly goods. Why with the heavenly let them therefore firſt know how to deſire that which is for their good.

Pueros non tam cito baptiſandos. Mat. 19. Mar. 10. Luke 18. Veneāt cum adoleſcunt. Inuptis baptiſmum procraſtinandū.

24662b

To the intent that it being desired it may be given them. In like maner, *Tertullian* counselleth that baptisme should not be administred unto yong unmarried Maidens, *Whiles they yet suffer temptation.*

Catechumeni baptised at the Feast of Easter and Pentecost.

In decretis de consecrat. Destinct. 4. ex consilio, Gerundensi. Concerning the *Catechumenes*, or those that are instructed in the faith, it is ordained that they should all come at Easter and Pentecost.

Baptisandos oportet fidei symbolum discere & Episcopo reddere.

Ibidem ex Concilio Laodicensi. The Disciples or Schollers in the faith who are to be baptised, must before learn the faith, and then upon Thursday the last weeke in Lent must acknowledge the same before the Priest or Bishop.

Qui baptisandi sunt symbolum discunt & Episcopo reddunt.

Idem ex Concilio Martini Papæ: those that are to be baptised must learn first the Creed, the which upon the fift day in the last week in Lent they must rehearse, either before the Bishop or Priest.

Baptisme upon faith according to the Comandement of the Lord Iesus Christ.

Ibidem ex Augustini sermone. Neophitos (id est, Juniores, or yongmen, before we dowched or dipped your body in the sacred water. Wee asked: believe you in God the Father Almightie? And you answered I believe. Moreover we asked: believe you in Jesus Christ his Son, which was conceived of the holy Ghost, and born of the Virgin *Mary*, to which you answered in like maner, I believe. Item, we asked you, believe you in the holy Ghost, unto which every one amongst you answered I believe, and this have we done according to the Commandement of our Lord and Saviour Christ, who commanded his Apostles *to go and teach all Nations, baptizing them in the name of the Father, of the Son, and the holy Ghost.*

Mat. 28. 19

Rupertus Tuitiensis lib. 4. de divinis officiis cap. 18.

Cuncta Ecclesiæ proles audiens re-

In former times the custome in the primative Church was that they administred not the Sacrament of Regeneration, but only at the Feast of Easter and Pentecost, and all the children of the Church, which through out the whole yeer, through the word were *moved* when Easter came

came gave up their names, and were the following dayes till Pentecoſt inſtructed in the rules of faith, rehearſed the ſame by their baptiſme, and dying thus with Chriſt, roſe again with him.

gulam fidei in ſolennitate baptiſterii ſeu ſymbolum reddebat.

Caſſander in libello de infantium baptiſmo: It is certaine that ſome believers in times paſt have with holden baptiſme from their Children untill they were growne and could underſtand and remember the myſteries of their faith, *yea alſo counſelled not to adminiſter baptiſme*, as by *Tertullian* and *Gregory Nazianzen* appeareth.

Certum eſt nonnulli fideles in liberis fuit baptiſare ætatem Paule provectiorem quam utcunque intelligere & meminiſſe poſſit expectaſſ.

Zwinglius in his book of Articles, Artic. 18. In the old time Children were openly inſtructed. Who when they came to underſtanding were called *catechumens*. That is ſuch as are inſtructed in the word of ſalvation. And when they had imprinted the faith in their hearts, and made confeſſion thereof with their mouthes, they were admitted to baptiſme.

Beza Upon the words of the Apoſtle, 1 Cor. 7. 14. But now your Children are holy. Out of this place, *contradictors* of the truth are revealed, as firſt of all thoſe that make baptiſme to be the firſt entrance to ſalvation. And ſecondly, thoſe that permit all Children to be baptiſed, which was unheard of in the primative Church, where as every one ought to be inſtructed in the faith before hee were admitted to baptiſme.

In tota veteri Eccleſia prius oportet catechumenum eſſe quã baptiſare.

Wiclevius in choro Sanctorum: Dionyſius travailed with *Pancruts* (the ſonne of *Clion* a Chriſtion) towards Rome, and as they went they came to the Mountain Celius, unto Pope *Cornelius*, who catechiſed and inſtructed them in the Chriſtian Religion. And twentie days after, baptithem in Chriſt. *Pancratius* being then fifteene yeeres of age.

Catechiſatos in fide Chriſtiana baptiſavit.

Pontius the ſon of *Markus* a Chriſtian, was Catechiſed and inſtructed in the Chriſtian Religion, and afterwards was baptiſed by Pontiano the Biſhop.

Pontus inſtructed and baptiſed by Pontiano.

Item

24662b

Nazarius was instructed and baptised of Lino Sosippus, Cleosippus, Melosippus catechised and then baptised. Ann. 224.

Item, *Nazarius* the sonne of a Christian woman called *Perpetua*, imbraced and followed his mothers Religion, even from his tender age, who being Catechised and instructed by *Lino* the Pope, received also baptisme.

Item Leounilla, a Christian woman being Grandmother to three of her sons sons, named *Sosippus*, *Cleosippus*, and *Melosippus*, intreated *Remigius* that they might be Catechised in the Christian Religion, and then baptised, which was also performed, *Anno* 244.

Tecla and Erasma being catechised were baptised.

Tecla and *Erasma*, Daughters to *Valentinian* a Christian of *Aquilea*, were in the dayes of *Nero* the Emperour) instructed in the faith by their Father, and brought up in the fear of God, who being Catechised by *Harmagora*, were baptised in a running water.

Fusca.

Fusca a holy Virgin while she was yet young in yeers, had a desire to the Christian Faith, the which desire of

Mauro.

hers she made known to *Mauro* a Maid servant, who also was inwardly moved to seek Christ, these both being instructed in the Christian Religion by *Hermolao* the Priest at *Ravenna* were then baptised.

Honoratus a Heathen.

Honoratus borne of Heathen Parents learned the Evangelick faith of *Caprasio* the Hermit, and being Catechised was baptised.

Ragatianus instructed in the Christian Religion, by his brother Donatian was beheaded before baptism. Neophite ante Sacramentum decolatur.

Item, *Ragatianus* an *Italian* was converted to the Christian faith by *Donatian* his brother, and whiles he was yet unbaptised, he was persecuted, imprisoned together with his brother, and being a Neophite or Catechumener unbaptised; seeing he knew he must die, wished to himselfe the holy baptisme, but *Donatian* his brother besought God that his bloud might be to him in stead of the Sacrament of Baptisme, and so the day following they were both beheaded.

Item

Idem Evirentiana, the holy and vertuous Virgin, was a *Catechumena*, and albeit ſhe believed in Chriſt,. yet was ſhee unbaptiſed, when as God called her to his Kingdome through martyrdome, where ſhee was baptiſed in her own bloud.

Evirentiana believed and was in ſuffering martyrdom baptiſed in her own bloud.

5 *That according to the inſtitution of the Lord Chriſt and the Apoſtles and Ancient Fathers right uſe, the Teachers required faith with Baptiſme, and that he that was baptiſed muſt himſelf acknowledge and confeſs the ſame, and call upon the name of the Lord.*

Proofs out of the Holy Scripture.

Matthew 28. Chriſt commanded his Apoſtles to make all Nations to Diſciples, *and baptiſe them in the name of the Father, of the Son, and of the Holy Ghoſt.*

Mark 10. *Hee that believeth and is baptiſed ſhall be ſaved.*

Acts 8. *Philip opened his mouth and preached to the Ethiopian Eunuch the Goſpell of Jeſus, And as they went on their way they came unto a water. And the Eunuch ſaid, Behold, here is water, what hindreth that I may not be baptiſed, Philip* anſwered and ſaid, *If thou believeſt with all thy heart, thou mayeſt, And he ſaid: I believe that Jeſus Chriſt is the Son of God. And they went downe both into the water* Philip *and the Eunuch, and he baptiſed him.*

Acts 22. Saith *Paul, Annanias* ſaid ſonne: The God of our Fathers hath appointed thee, that thou ſhouldeſt know his will, and ſee that juſt one, and ſhouldſt heare the voice of his mouth. Now therefore why tarrieſt thou, ariſe: and be baptiſed, and waſh away thy ſins in calling on the name of the Lord.

Acts

24662b

Acts 19. *Paul* ſaid to certain Diſciples at Epheſus have you received the holy Ghoſt ſince you believed, and they ſaid unto him wee have not ſo much as hard whether there be an holy Ghoſt or not. And he ſaid to them unto what were you then baptiſed? And they ſaid unto *Johns* baptiſme. Then ſaid *Paul*, *John* verily baptiſed with the baptiſme of Repentance, ſaying unto the people, that they ſhould believe in him that ſhould come after him, that is in Chriſt, ſo when they heard that they were baptiſed in the name of the Lord Jeſus, and when *Paul* laid his hands on them they received the holy Ghoſt.

1 *Pet.* 3. Baptiſme ſaveth us, not that putting away of the filth of the fleſh.

An explanation and confirmation of the ſaid proofs of Scripture out of the Ancient and later Teachers.

Baptiſe in the name of the Father, the Son, and the Holy Ghoſt.

Hilar. prayeth that hee may always retain that which in the Sacrament of regeneration he hath received.

Through baptiſme we muſt deny and forſake the Devill with all his pompe and Angels.

Hillarius lib. 2. de Trinitate. The Lord hath commanded to baptiſe upon the name or in the name of the Father, the Son, and the Holy Ghoſt. That is upon confeſſion of the beginners, the only begotten and him that was given.

Item 12 *lib. de Trinitate. Hilarius* prayeth thus to God: O loving Lord preſerve my faith and the teſtimony of my conſcience, ſo that I may always keepe what I have *confeſſed* in the Sacrament of my regeneration when I was baptiſed in the name of the Father, the Son, and the holy Ghoſt, namely that I may worſhip thee. O God our Father with thy Son, and ſtirre up thy holy Spirit in me, which proceedeth or goeth out from thee.

Tertullian de corona Militis, when wee come together to the water, and a little before then do we promiſe there in the hand of the Miniſter. That we wil renounce the Devil his pompe, &c. and be douched three times, and ſay no more thereto then what the Lord commands in the Go-

ſpell

ſpel, And as we goe ont of the water wherein we are baptiſed, we eate milke and honey together, and refrain the whole weeke from that day forward from waſhing and bathing.

Idem Ibidem: The ſoule is not cleanſed with waſhing, but with the teſtimony of a good conſcience.

Ambroſius de ſpiritu ſancto lib. 2. In our Sacrament there is three queſtions propounded, & three confeſſions made without which three Confeſſions no man can be waſhed. *A threefold confeſſion before Baptiſme.*

In decretis diſtinct. 4. *ex Auguſtino ad Fortunatum*, when a Catechumenus is baptiſed hee makes confeſſion of his faith, and gives anſwer to that which is asked.

Idem ex Laodicenſi Bracharenſi & Anterſi conſiliis.

Idem ex Martini & Nicolai Paparum Placitis. The *Catechumeni* ſhall learne firſt the Creed, I believe in one God, &c. So that afterwards, when they are to bee baptiſed, they can repeat the ſame to the Biſhop or Prieſt. *The Creed muſt be rehearſed before Baptiſme.*

Idem ex Concilio Carthaginenſi. 4. Thoſe that are to bee baptiſed, ſhall give up their names, and after that they are well examined. *And with laying on of hands ſufficiently proved.* Let them be baptiſed. *He that is to be baptiſed muſt give up his name before Baptiſme.*

Arnobius in Pſal. 146 Thou art not firſt baptiſed and then beginneſt firſt to affect and embrace the faith, but when thou art to be baptiſed, thou ſignifieſt unto the Prieſt, what thy deſire is, and makeſt thy confeſſion with thy own mouth. *Mark when Baptiſme is to be adminiſtred.*

Lodovicus Vives in Auguſtinum de civitate Dei. Lib. 1. *Cap.* 26. No man in times paſt was brought to be baptiſed but thoſe that were come to their ful growth, who having learned what it concerned, of their own accord deſired the ſame.

Luther upon the receiving and giving the Sacrament, *Tom.* 3. fol. 168. In times paſt it was thus, That the Sacrament was adminiſtred to none except it were to thoſe that acknowledged and confeſſed their faith, and knew how to

24662b

rehearſe the ſame; and this is very neceſſary to be done, becauſe that the Sacrament is inſtituted externally to be uſed, that the faith be confeſſed and made knowne to the Church, for by God it was ſufficient that wee believed the Goſpell, but hee would alſo that we ſhould ſerve our brethren upon earth, and manifeſt that our faith which we have in our hearts by externall ſignes, *viz.* Baptiſme and the Lords Supper, for with the mouth muſt we confeſſe the Goſpel, and receive the Sacrament for a witneſſe or ſign that the world may know that we are Chriſtians, and thereby we are for our perſons ſecured and aſſured that wee have a mercifull God, and have given alſo ſatisfaction unto the World.

Bucerus in annotationibus ſuper 4. Johan. Anno 28. publiſhed. So much as in the Apoſtolicall Writings are written of Baptiſme, is apparant that Baptiſme was adminiſtred to none by the Apoſtles but to thoſe of whom, they (concerning their regeneration) made no doubt. And therefore *Philip* would not baptiſe the Eunuch untill hee had acknowledged that he believed in Chriſt.

Ruffinus in expoſitione ſymboli, writeth: That thoſe at *Rome* and *Aquila*, that were to be baptiſed, muſt firſt acknowledge and confeſſe the 12 Articles of the Faith.

Euſebius Eccleſ. Hiſtor. lib. 7. cap. 8. There was with us a brother which believed, who being preſent amongſt thoſe that we are to be baptiſed, and heard how they were queſtioned and how they anſwered, he weeping came to me, and deſired of me to be cleanſed and waſhed by Chriſtian Baptiſme.

Auguſtinus 8. *lib. Confeſsion*: writeth of *Victorino* thus, An Orator is become a child of Chriſt, and a young man of the water (that is the Baptiſme of Jeſus) who when he was inſtructed in the firſt principles of the myſteries of faith, not long after he gave up his name, that he through Baptiſme might be regenerate, and as hee came in the

Church

Church unto the place where he ſhould make confeſſion of his faith. The Prieſt offered him to heare the ſumme of his Confeſſion in private, and in the Still as the cuſtome was to thoſe that were baſhfull, the which *Victorinus* refuſing to do, openly acknowledged the true faith with great boldneſſe, and thereupon was baptiſed.

Victorinus confeſſed his faith freely, & was there upon baptiſed.

Wicelius in Hagiologio. *Aprovianus* to whoſe (cuſtodie *Siſinnius* the Deacon committed) was enlightned and ſpake to *Siſinnio*, I conjure thee by Chriſt whom thou worſhippeſt that thou wouldeſt baptiſe me, who catechiſed him, and afterward ſet him in the water, and ſaid to him. Believeſt thou in God the Father, the Son and the holy Ghoſt, he anſwered, I believe, then ſpake *Siſinnius*, Jeſus Chriſt enlighten thee, and therewith he lift him out of the water.

Aprovianus believed and deſired to be baptiſed.

Idem Ibidem. *Ciriacus* Deacon to Pope *Marcellus* inſtructed *Tobiam* the King of Perſia his daughter, & as he was to baptiſe her in a ſilver Fonte, he ſaid unto her, *Tobia* believeſt thou in God the Father, the Sonne, and the holy Ghoſt. *Tobia* anſwered I believe. *Ciriacus* ſaid believeſt thou alſo the reſurrection of the body, ſhe anſwered I believe, and when as ſhee being baptiſed was lifted out of the water, ſhe ſaid certainly Jeſus whom *Ciriacus* preacheth is God.

Tobia the King of Perſiaes daughter believed and was baptiſed.

Idem ex Mariano codice. *Gayus* the Pope catechiſed *Claudius* a Romane, and when as he and his wife deſired to bee baptiſed *Gayus* willed him to faſt, and then being about to baptiſe him, he asked him whether hee did from his heart believe the Articles of the Chriſtian faith, who anſwered I believe, and ſtanding naked in a wooden veſſel of water was asked the ſecond time concerning the Apoſtolique faith, and as he anſwered I believe. *Gayus* caſt three times water upon him. After this, *Gayus* heard one by name called *Maximus* preach the Word of the Lord, who deſired of him Baptiſme, to whom

Claudius & his wife was commanded to faſt before he was baptiſed.

24662b

Gayus said, doest thou from thy heart believe? forsakest & leavest thou the pride of his world the Devill, and his Angells? *Maximus* answered, I forsake the devill and all his workes, and will follow your Example, and when *Gabinus* the Priest had catechised him openly in all the Sacraments, he was afterwards baptised by *Gayus*.

6 That Christ neither gave Commandement for baptising of children, nor instituted the same, and that the Apostles never baptised any Infants.

Proofes out of those teachers owne writings, which observe and use childrens baptisme.

PAPISTS,

The Apostles baptised no children.

ERasmus *in his book of the union of the Church.* Translated by *Capitus*. It is no where expressed in the Apostolicall writings that they baptised children.

In Pauls time children were not baptised.

Idem in annotationibus supra 5, *Cap. ad Romanos*, Baptising of young children was not as yet in use by S. *Pauls* time.

Roffensis Contra Cap. Babilon. The first Rulers in their Church have used such manner of Baptisme as Christ never used in his Church.

The institution of Childrens Baptisme, is Scripture lesse. Childrens Baptism the ordinance of man.

Doctor Eck. Against the new Church, orders in the upper Marquesdom and territories of Norenburg writeth that the ordinances concerning the Baptisme of children is without Scripture, and is found to bee onely a custome of the Church.

Item in Cinchiridion hee writeth that the baptisme of children is not to be proved out of the holy Scriptures, and concludes thus against the Lutherians: What are you such fooles to take on you the ordinances of man.

Iohannes Eunusius in his Dialogue dedicated to *the honourable Frederick* of *Wirtschbergk.* If now Baptisme of children should be objected to the Lutherans, what would

they say thereto seeing the same cannot by plain Scripture be shown. To which agreeth well that which Origen saith *in lib.6.in Rom:* and *Augustine* of the Sacrifice of the *Masse de fide ad Petrum, Cap.* 19

No baptisme of Children cannot be provrd by the Scriptures.

Cohelens de baptismo parvulorum, Iesus tooke a childe & placed him in the middest of them. Now, what childe was it, I think not that it was a young or new born child, and that the same was not baptised, for infants were not in those dayes baptised, but such as being come to their fnll growth confessed their sins.

Infants were not baptised in the Apostles times.

Staphilus in Epitome. That young children should bee baptised is not expressed in the holy Scriptures.

LVTHERANS.

Luther in the Epistle of Annabaptisme writeth: We cannot prove by any place of Scripture, that children doe believe. Neither doe the Scriptures cleerely or plainly, with these or the like words say, baptise your children for they believe? Wherefore we must needs yeeld to those that drive us thus to the letter because wee finde it no where written.

It cannot be proved by Scripture that Children believe.

Pomeranius in his book of children unborn saith: That for the space of 1200 yeares men have erred concerning children, the which we cannot yet willingly would baptise.

For the space of 1200 yeeres men have erred concerning Childrens Baptisme.

Melancthon. In his Treatise concerning the Doctrine of the Anabab: writeth here is no plain Commandement in the holy Scriptures that children should be baptised.

ZWINGILIANS and CALVENISTS.

Zwingilius in his book of the movers of seditiõ: when we speak of childrens baptisme, so it is that there is no plain words in the Scripture whereby the same is commanded.

Idem

24662b

Baptiſme administred in extremity of ſickneſſe.

Idem de vera & falſa religione: He writeth that in former times many were baptiſed in the extremity of ſicknes.

Idem, Chriſt inſtituted not the manner of Baptiſme, as the Learned in theſe our times do judge.

Idem, in his book of Articles. Article 18. he ſaith: Albeit I know that the ancient Writers affirme that children were divers times baptiſed in the old time, yet was it not ſo common as now it is. But the children were always openly inſtructed. And when their faith had made impreſſion in their hearts, and they confeſſed the ſame with their mouthes, then were they admitted to baptiſme, and this cuſtom *of teaching* I wiſh were in uſe in this our time.

Confeſſion before Baptiſme.

Bucerus in his booke intituled the groundworke and cauſe, &c. In the congregation of God. Confeſſion of ſins is alwayes the firſt, the which in times paſt went before baptiſme, for commonly children were baptiſed when they came to their underſtanding. And again in the beginning of the Church, no man was baptiſed and received into the congregation, but thoſe that through hearing the word wholy gave over & ſubmitted themſelves to Chriſt.

Idem ſuper Mat. Chriſt hath no where commanded to baptiſe infants.

In the *Vlmiſh Catechiſme* ſet forth by *Occolampadio*, it ſtandeth thus: Concerning babtiſing of children wee have no other commandement of Chriſt the Love which is the inſtitution of childrens baptiſme.

Not a childe was baptiſed by the Apoſtles hands. Dathenus of childrens baptiſme.

Calvinus in Inſtitutionibus lib. 4. cap. 16 confeſſeth that it is no where expreſly mentioned by the Evangeliſts that any one childe was by the Apoſtles hands baptiſed.

Dathenus in the Frankendalliſche *Colloquium fol. 549*, We believe that Chriſtian children ought to be baptiſed, albeit it ſtand no where plainly with ſuch words written, That Chriſtian children ſhall in the New Teſtament bee baptiſed.

And folio 605. Now we have plainly confeſſed that we have

have no ſuch expreſſe commandement that you ſhould baptiſe the Chriſtians children.

And fol. 663. Alſo in Protocol. Printed in Netherlandiſh, 274. 1 Hee confeſſeth that there is no evident example that the Apoſtles did baptiſe children.

No example that the Apoſtles baptiſed children.

7 That the Baptiſme of Infants and Sucklings is a Ceremony and Ordinance of Man brought into the Church by Teachers after the Apoſtles time, and inſtituted and commanded by Counſels, Popes, and Emperours.

Proofs out of the Ancient and later Teachers.

Childrens baptiſme a tradition of the Church.

Origen calleth Baptiſme of children a ceremonie and tradition of the Church. *In Levit. Ho. 8. In Epiſt ad Rom. lib. 5.*

Childrens baptiſme a common cuſtome of the Church.

Auguſtine calleth it a common cuſtome of the Church, *De baptiſmo contra dona. lib. 4 cap. 23. Et de Geneſi ad literam lib. 10. cap. 23.*

Childrens baptiſme a tradition of the Fathers.

Pope George the 4 Calleth it a tradition of the Fathers. *In decretis diſtinct. de conſecrat.*

Childrens baptiſme a commandement of man.

* *Eraſmus lib. 4. de ration. concio.* Saith; that they are not to be condemned that doubt whether childrens baptiſme was, or denyed by the Apoſtles, and thinke that the ſame is to be received as the *placita Scholaſticorum theologicorum* which cannot be proved by ſacred Scripture.

Eckius calleth it a commandement and ordinance of man. *In Enchiridion.*

Luther in his book of *Annabaptiſme* acknowledgeth that it cannot be proved by ſacred Scripture, that childrens baptiſme was inſtituted by Chriſt, or begun by the firſt Chriſtians after the Apoſtles. For 1000 yeares ſince it came to be in uſe in the Church, and was eſtabliſhed by Pope *Innocentius.*

Caſ-

246621b

Confirmation ordained by P. Innocentius.

Children baptised 300 yeers after the Apostles time.

Cassander in his book *de infantium Baptismo* saith, That it came to be used by the Fathers which lived three hundred yeers after the Apostles.

Cyprianus lib.3.Epistolarum 8. Epistle.
Augustinus *Epist.28.ad* Hieroni.
Cassander *de infantium baptismo.*
Bullinger *in his Hous-book.*
Justus Menius *of the Spirit of the* Annab.
Melancthon *in his Answer to the Annab. Articles.*

Baptisme upon the eighth day.

Cyprian ordained children should be baptised.

Childrens Baptisme instituted.

About the yeer of our Lord 248, and after the departure of *John* the oldest Apostle 158 yeers, lived a Priest called *Fidus*, the same would that men should according to the manner of Circumcision, baptize young children upon the eight day. Against whom *Cyprianus* with sixtie six Bishops and Elders more gathered together opposed themselves, ordaining that every one without delay should receive Baptisme, and that the young Children should timely be brought thereto.

Bullingerus in ex Augustino contra Julianum, lib.1.cap.2. The *Carthegenian* Counsell concludeth thus to *Innocentium*, for as much as we believe that Christ the Sonne of God was holy born of the pure Virgin *Mary*, to fulfill and ratifie the promise of God, which excludeth not Children from salvation, but much rather comprehends the same within the Covenant. Wee will therefore that they be baptised.

In Tomis Conciliorum & Synodorum ex Concilio Carthag. 5.cap.6. Concerning Infants we wil if there be no certain witnesse to testifie, that they without all doubt are baptised, and that they of themselves are of no such yeeres to give answer themselves as touching the Sacrament, that then they should be baptised.

Item Georgius quartus Bonifacio. Those yong Children whose parents are absent or unknown, whether they be baptised or not, let them according to the tradition of the Fathers be baptised.

Idem

Idem ex Epiſtola Concilii Carthaginenſis ad Innocentium *Papam*: Thoſe that will not that the Children for their ſalvation ſake (which in Chriſt Jeſus is given) ſhould be baptiſed, they kill the Children for ever with deadly doctrine, in that they promiſe them life everlaſting without Baptiſme.

Ibidem. Whoſoever denieth that young children are not by baptiſme freed from damnation, and thereby brought unto everlaſting ſalvation, let him be accurſed.

The African Counſell condemneth all thoſe that diſlike of childrens Baptiſme.

Franck ex Hiſtoriis antiquis: The Councell holden in *Africa*, as the *Carthagenian Adrimetine*, whereas *Auguſtinus*, *Atticus* and *Arnelius* were the chiefeſt preſidents, did ordain: that thoſe that ſaid that children were not to be baptiſed to the forgiveneſſe of their ſins, becauſe they have no ſin, and that originall ſin defileth them not, let them be accurſed. And that the children which were baptiſed by the *Donatiſts*, ſhould not be baptiſed again. If ſo be they came or by their parents were brought to the Roman Church, And that the children of whoſe baptiſme men ſtood in doubt ſhould be baptiſed again.

Baptiſme ordained in the ſteed of circumciſion.

Innocentius 3 Papa Are Archi Epiſcopo: Baptiſme is come in the ſteed of Circumciſion. And therefore not alone the older ſort but alſo the young children which of themſelves neither believe nor underſtand ſhall be baptiſed, and in their baptiſme Originall ſin ſhall be forgiven them.

Without Baptiſme children cannot be ſaved. Hæc citat in decretis diſtinct. 4. De conſecrat.

Auguſtinus ad Hieronimum Epiſtola 28. Therefore doe men haſten ſo with the children to baptiſme, becauſe they believe they cannot otherways be made alive in Chriſt.

Idem de Baptiſmo parvulorum: As thoſe were circumciſed that were borne of circumciſed parents, even ſo ſhould they be baptiſed that are born of parents that are baptiſed.

Idem in Enchiridio, from the young to the old, no men ſhall be denied Baptiſme. For ſalvation is not promiſed

24662b

Salvation denied to children which are not baptiſed.

to young children but through Baptiſme. And if ſo be that through the Sacrament they come not among the faithfull, they muſt remain in everlaſting darkneſſe.

Idem Augnſtinus & cæteri Epiſcopi Miletani Concilii ad Innocentium. Thoſe that affirme that young children receive everlaſting life, albeit they be not by the Sacrament of Grace or Baptiſme renewed, they are in a wrong opinion.

Thoſe that will not conſent that Baptiſme of childrens is a waſhing away of originall ſin are condemned.

Ex Concilio Miletano cui interfuit Auguſtinus & Anſelmus Romæ Eccleſiæ legatus: It is alſo our will that all thoſe that will not that children which are new borne from their mothers wombe ſhould be baptiſed to the waſhing away of Originall ſin, let them be excommunicated.

Idem Leo Papa ad Epiſcopum Aquigelenſem: Let young children be baptiſed becauſe of originall ſin.

Decretalium Epiſt. lib. 3. tit. 43. Alexander 3 Papa. If any one do dip or douche a child three times in the water, In the name of the Father, the Son, and the holy Ghoſt: and ſaith not. I baptiſe thee in the Name of the Father, the Son, and the holy Ghoſt. That child is not baptiſed.

Anno 610. Was childrēs Baptiſme ordained as a neceſſary thing.

Ex Tomis Conciliorum Franck in Chronologia. In the ſecond Bracharenſe Councel holden 610 Baptiſme of children was adjndged and holden to be nedefull.

Juſtinus Imperator (ſive ut alii volunt Juſtinianus) in Novellis conſtitutionibus. It ſeemeth good to us. That when the Samaritans that deſire the unſpotted baptiſme, that they for the ſpace of two years together bee inſtructed in the faith and the holy Scriptures, and then upon their repentance to be admitted thereto. But as concerning the children which in regard of their yeares cannot receive doctrine, they ſhall without delay be made worthy; (or partakers) of Baptiſme.

Leo Imperator Conſtitutione, 17. Concerning new born children we ordain, that the grace of Illumination over them deferred till the 14 day (ſo far forth as the ſame bee not

not prejuditiall) but will any that the ſacred waſhing be performed upon the eighth day. Let it be rather then that they ſhould depart from hence without it.

Tuicenſi Divinis officiis, lib. 4. cap. 18. In times paſt the children in the Church were throughout the whole year inſtructed in the word. And at the feaſt of Eaſter to rehearſe the faith which they were to make confeſſion of at their baptiſme. But that Chriſtendome might increaſe and be filled with the word of God. The Church hath thought good for mortalities ſake, that the children of Chriſtians ſhould be timely baptiſed.

Iohannes Bohemius, lib. 2. De Gentium moribus: In times paſt it was the cuſtome to adminiſter baptiſme alone to thoſe that were inſtructed in the faith, and ſeven times in the weeke before Eaſter and Pentecoſt catechiſed or aſked queſtions, and then upon confeſſion of their faith they were Baptiſed. But afterwards when it was thought and adjudged needfull to everlaſting life to be baptiſed, it was ordained that New borne children ſhould be baptiſed, & that Godfathers, or ſureties were appointed, who ſhould make confeſſion of their faith, and renounce the Devill in their behalfe. *Mark, the changing of Baptiſme.*

Bilander de trinitate. Iuſtinianus the Emperour ordained *Novella inſtitutione* 144. That children ſhould bee admitted to baptiſme, and thoſe that are come to their full growth ſhould be taught before they were baptiſed.

24662b

8 That young children or Infants ought not to be baptised, and that none ought to be brought driven, or compelled thereunto

Proved by the holy Scriptures, and out of the writings of the ancient and later teachers, who have, and at this time doe use and maintain the baptising of children.

*Mat.*28.10 *Mar.*16.15 CHrist commanded his Apostles first to teach and afterwards to baptise those that were taught and instructed in the faith.

Mat. 28. Goe and make to Disciples all nations and baptise them.

First teach, and then baptise.

Hieronimus in hunc locum. The Lord commanded his Apostles, that they first should teach all Nations, and afterwards they should baptise those that were instructed in the Sacrament or mistery of faith.

Calvinus in institutionibus. The Lord commanded his Apostles in their sending forth unto all Nations, that they should first teach and afterwards baptise.

The infants and Sucklings cannot be first taught in the faith.

Infants cannot be instructed in the faith.

Luther in Postel. Young children heare not, nor understand the word of God out of which faith cometh, and therefore if so be the Commandement of Christ be followed, children ought not to be baptised.

Dionisius in Ecclesiasticararchia. It is (ridiculous) *or to be esteemed as a jest*, that the bath of regeneration should bee communicated to young children, which neither understand, nor can heare to learn the misteries of God.

Bucerus in Matthew. Christ hath no where plainly commanded that children should be baptised.

CON-

Conclusion.

HOneſt, loving, ſimple and impartial Reader heare haue we ſhown and ſignified unto thee in briefe both out of the holy Scriptures and old and new teachers, the principal ground and meaning of our Lord Jeſus Chriſt concerning baptiſme, and how his Apoſtles, ſervants, and the firſt ancient Church after them haue uſed the ſame, which is, that thoſe that were baptiſed were firſt taught and inſtructed in the faith, according to the Commandement of the Lord Chriſt, Now let the impartiall reader know, that we have made this treatiſe for no other cauſe, but that the truth might be brought to light, which hath been ſo many years obſcured by the deſtroyer, to the intent that they that are bound might be looſed, that the blinde might be ſhown the right way, that the hungrey might be fed, and thoſe that ſtray might bee brought to the true ſheepeheard Chriſt Jeſus, that the name of God may be praiſed and exalted. Wherefore beloved Reader I pray thee, as thou loveſt Chriſt Jeſus and thy own ſalvation, that thou wouldeſt not deſpiſe this our labour, in that it oppoſeth it ſelfe againſt the learned men of the world, but prove it firſt dulie, and examine it with the Lord Chriſt, and his Apoſtles own words, whither it have not the right ſence, ground, meaning and contents of the Holy Scripture, as we have before ſhown. And if you finde it to be right, follow then that which agreeth with the Scriptures, and regard not the clamorous writings of the learned, follow Chriſt and his Apoſtles in the right uſe of the ſame, without reſpect of perſon or long cuſtome, (brought in by Antichriſt the childe of perdition) the fear of Tirants, and the clamors of the learned

ned. But let us looke unto the Almighty and everlasting
God, before whom every knee must bow, let us serve an
be obedient unto him, and let us harken unto the voice o
that true sheepheard Jesus Christ and follow him. An
let thy heart bee impartiall and thy judgement upright
and agreeable to truth. And God that mercifull and
gracious Father through his beloved deare sonne Jesus
Christ our Lord vouchsafe you all the gifts and graces of
his holy Spirit. That you may read this our small worke
and true service of our love, with such a heart that you
may search after and believe with sober sence and earnest
desire the pure and unfalsified truth, and that it may bring
much fruit in you, and that the same your fruit may re-
main to eternall life, and to your everlasting salvation,
Amen.

Certain Queries propounded, to desire resolution concerning the state of a true visible Church according to the Gospell.

1 *WHether the visible Church of Christ in all ages are not in the Essentials of them, to be according to the Primitive patterne.*

2 *Whether the matter of the Churches in the Primitive times in their first constitution were not visible Saints called by the Gospel.*

3 *Whether the Church of England either in the nature of it, or in the Parishes of the Nation were in there first constitution visible Saints called by the preaching of the Gospell, or not rather visible wicked men forced to Worship by a law.*

4 *Whether those visible Saints upon profession of their faith were not to be baptised, or Whether any were admitted to Baptisme, that made not profession of faith.*

5 *Whether any were admitted to the fellowship of the Gospell, or unto any Ordinance of the same upon the faith of another, and Whether all the members of the Church of England be not admitted Baptisme upon others faith, what testimonie there is in the Scriptures for such a practice.*

6 *Whether the Institution of circumcision be the institution of Baptisme, or whether there be not a new institution, and if a new institution, then whether we are to ground our practice upon the old or upon the new.*

7 *Whether those promises which were made to Abraham and his seed in their generations, Gen. 17. 7. whereof Circumcision Was the Seal do remayne in force to believers, and their Infants now, or Whether any can claim Baptisme from that ground.*

Lastly, whether all the members of the Church of England can claym a propriety in this promise, and may truly be called the sonnes of Abraham, or whether there be any difference put between person and persons, concerning any ordinance, the Worst of Cavaliers have as great a right in the Church priviledges; as the best of Saints.

FINIS.

24662b

Certain Queries propounded, to desire resolution concerning the state of a true visible Church according to the Gospell.

WH ther the visible Church of Christ in all ages are not in the Essentials of them, to be according to the Primi-

2 Whether the matter of the Churches in the Primitive times in their first constitution were not visible Saints called by the Gospel.

3 Whether the Church of England either in the [illegible] or in the Ranges of the Vatic[illegible] in there first constitution visible Saints called by the preaching of the Gospell, or not rather visible [illegible] forced to worship by a la[illegible]

4 Whether those visible Saints upon pro[illegible] their faith were not to be [illegible], or whether any were admitted to Baptisme, that made not profession of faith.

5 Whether any were admitted to the fellowship of the Gospell or any Ordinances of the same upon the faith of another, and whether all the members of the Church of England be not admitted Baptisme upon others faith, what testim nie there is in the Scriptures of such a practice.

6 Whether the Institution of circumcision be the institution of Baptisme, or whether there be not a new institution, and if a new institution, then whether we are to ground our practise upon the old or upon the new.

7 Whether those promises which were made to Abraham and his seed in their generations, Gen. 17. 7. Whereof Circumcision was the Seal do remayne in force to believers, and their Infants now, or whether any can claim Baptisme from that ground.

Lastly, whether all the members of the Church of England can claym a propriety in this promise, and may truly be called the sonnes of Abraham, or whether there be any difference put between person and persons, concerning any ordinance, the Worst of Cavaliers have as great a right in the Church priviledges, as the best of Saints.

FINIS.